December 4
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest" (II. COR. 13: 7).

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NINETY-FIFTH SEMI-ANNUAL GENERAL CONFERENCE.

(*Concluded from page 755*).

THE concluding session of the general conference convened October 5th at 2 p.m. President Heber J. Grant presided and announced the anthem, "Hosannah," composed by Prof. Evan Stephens, as the opening musical number. In the verses of the hymn, "The Spirit of God Like a Fire is Burning," the congregation joined in the singing. President Thomas E. McKay of Ogden stake offered the invocation. A male quartet composed of August Glissmeyer, Henry Glissmeyer, Cannon Lund and Hyrum Christianson sang, "The Lord's Prayer."

President Grant, in a few remarks brought to the vast congregation greetings from President Charles W. Penrose, who was ill at his home. In order that the veteran president might participate in the conference, his room was equipped with a radio receiving set and, reported President Grant, President Penrose had been able to hear every word spoken or sung at the conference.

Elder James E. Talmage of the Council of Twelve, the first speaker, reviewed the missionary work of the Church, declaring that missionaries and those who preside over missions hold most responsible positions.

Reports from the mission presidents, said Elder Talmage, show that to work is progressing. The speaker remarked that there is no question but that the world war has brought many people to reflect on the relation of this life to the life to come.

Elder Talmage declared that the Church could not be what it is to-day if it were not for the missionary work. He said nearly two thousand men and women are kept constantly in the field.

The speaker credited the many conversions to the Gospel to the fact that the missionaries have a definite message and in taking

this message to the world are one and all imbued with faith in God.

Elder Talmage recalled a conversation he once had with the bishop of a great church, in which the bishop expressed the wish that two principles of "Mormonism"—tithing and missionary work—could be introduced into his church.

Elder Talmage said he told the bishop that this is impossible, because there is no one in the bishop's church who has authority to handle the tithing or to officiate in the name of the Lord as the "Mormon" missionaries are doing.

In speaking of the missionaries, Elder Talmage said that the worthy fathers and mothers and brothers and sisters who make it possible to carry on this work should not be forgotten.

Elder Rey L. Pratt, President of the Mexican mission, followed with a plea for greater tolerance for the benighted and downtrodden peoples in Mexico and Central and South America. He declared these people are of the house of Israel through the lineage of Joseph and predicted that though they are cursed through the transgression of their fathers, the time will come when they will become a white and delightsome people.

President Pratt reported splendid progress in the Mexican mission and that excavations in that country by scientific and research societies are tending to prove the truth of the Book of Mormon.

He said he was glad to hear it emphasized at this conference that the land of Zion includes all America, and that wherever Latter-day Saints labor they are laboring for the redemption and firm establishment of Zion.

President Grant remarked that outside Salt Lake and the immediate vicinity, people all over the Church were in fast meetings, bearing their testimonies to the divinity of this work. In view of this fact, President Grant said he believed it appropriate to call a number from the audience to bear their testimonies. He called Major Hugh Brown, President of Lethbridge stake, Joseph C. Bentley, President of Juarez stake, Edward C. Rich, President of Montpelier stake, Robert I. Burton, President of Mt. Ogden stake, Winslow Farr Smith, President of Ensign stake, Soren Rasmussen, President of Jordan stake and Kasper Fetzer, bishop of Jefferson ward, Grant stake.

Major Brown bore a most impressive testimony having to do with an experience which he had while with the Canadian army in London. The speaker said he had often been called on to intercede with army officers for the soldiers who wished leaves of absence and other favors, but one day he was called to a hospital and a young soldier asked the major to intercede with God for him that he might not die in that hospital.

Major Brown said that though he wore the uniform of an officer in the King's army, he never felt more pride than when he knelt beside the bed of that boy in prayer. "I went into that

room a proud British officer," said Major Brown, "and came out an humble 'Mormon' Elder."

President Brown concluded with the assertion that he would prefer being a member of the Church of Jesus Christ of Latter-day Saints to presidency or command of any civil or military organization.

President Bentley recalled the campaign of General Pancho Villa, in which many Americans were slain, as an evidence of the way God protects His people. Though the "Mormon" colonists had been repeatedly warned to flee the town of Colonia Dublan, at this particular time they were counseled by their leaders to go home and sleep. Though there was not a Mexican family in the village, said President Bentley, when Villa came near the town, he halted his army and gave the command to proceed in another direction.

President Bentley said that he afterward had the privilege of bearing his testimony to General Villa and other Mexican officials.

President Smith related a missionary experience, declaring that it is the privilege of all to know whether "Mormonism" is true. He declared it a great philosophy, and said that no matter what the circumstance is, it always fits the need of the faithful.

President Rich affirmed his belief in the inspiration of God and related that while a young missionary, he was called upon when in England to take charge of a meeting and that through his efforts a certain man who had not been friendly to the Elders was brought to a knowledge of the Gospel.

President Burton recalled a recent visit to the Mississippi and Missouri valleys and asserted that it must have taken noble hearts to leave that fertile land and journey a thousand miles across the plains.

In conclusion, President Burton asserted that "If I can not remain faithful and true to the Gospel as taught me by my noble parents and leaders for these many years, I am not worthy of the blood which courses in my veins."

President Rasmussen declared his testimony to be that God is with His people under all circumstances. He remarked that he was born in a foreign land but had been greatly blessed in being allowed to emigrate to America.

Bishop Fetzer told the audience that he had borne his testimony to the divinity of "Mormonism" while an officer in the Bavarian army even though threatened with loss of his position and with imprisonment. He said he rejoices in the privilege he had of emigrating to America to cast his lot with the Saints of that land.

President Grant presented the general authorities and the general officers of the Church, who were sustained as follows:

Heber J. Grant, president of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, first counselor in the First Presidency.

Anthony W. Ivins, second counselor in the First Presidency.

Members of the Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard and John A. Widtsoe.

Presiding Patriarch, Hyrum G. Smith.

The members of the First Presidency, the Twelve Apostles and the Presiding Patriarch as prophets, seers and revelators.

First Council of Seventy: Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, presiding bishop, David A. Smith, first counselor and John Wells, second counselor.

Heber J. Grant as Trustee-in-trust for the Church of Jesus Christ of Latter-day Saints.

Joseph Fielding Smith as Church historian and general Church recorder, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund and Junius F. Wells.

Church board of education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, John A. Widtsoe, Stephen L. Richards, Richard R. Lyman and Arthur Winter, secretary and treasurer.

Commissioners of education: John A. Widtsoe, Stephen L. Richards and Richard R. Lyman.

Superintendent of Church Schools, Adam S. Bennion.

Auditing committee: Henry H. Rolapp, John C. Cutler and Peter G. Johnson.

A. C. Lund, director of the Tabernacle choir, B. Cecil Gates, assistant director; J. J. McClellan, Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper, Tabernacle organists; George C. Smith, secretary and treasurer and all the members of the choir.

Edward H. Anderson, clerk of the general conference.

President Grant, in conclusion, indorsed the remarks of the previous speakers. He said he rejoices in the wonderful testimonies which had been borne and declared, "I know as I know that I live that God lives, and that He hears and answers prayer, that Jesus Christ is the Christ, the very Son of God and that Joseph Smith is a prophet of God."

Praying the blessings of God on the people, President Grant declared the conference adjourned for six months.

The choir, with James Astin singing the solo, rendered, "Then Shall the Light Shine."

The choir and congregation sang the Doxology. President Anthony W. Ivins pronounced the benediction.

THE LORD DEFINES A PATH FOR MEN TO FOLLOW.*

PRESIDENT ANTHONY W. IVINS.

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

"Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

"Therefore hear, ye nations, and know, O congregation, what is among them.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it" (Jer. 6: 16-19).

The way or path, to which the Scriptnre which I have read refers, is the path or road in which the Lord desires and has always desired that His people shall walk.

Roads made by men thread the world. They have many beginnings and some of them intricate and devions windings before the end is reached. Some of them are broad and easy to follow and converge into other like roads, along which multitudes constantly travel, multitudes who appear to be striving for the same objective, a destination which the history of the past shows but few reach. In the beginning these roads were mere trails. Men knew the direction in which they wished to travel, the destination which they desired to reach, but no one had traveled the road before them, no trail had been blazed, there were no markers to follow and they went blindly on, often to disaster and sometimes to death.

In their effort to reach the Pacific coast, less than one hundred years ago, people perished from thirst, when there was water in abnndance near. No one had been over the road before them and they perished in the deserts of sand because there was no track to follow.

To-day no man wonld attempt to reach Utah from Santa Fe by the ronte traveled by Cardenas more than three hundred years ago; we have learned that the grand canyon of the Colorado interposes an insurmonntable barrier, a barrier which can not be crossed, but know that there are other trails which make the passage of the great canyon and river possible. No party of travelers wonld attempt to reach the Pacific coast by the route followed by the campany of emigrants who perished in Death Valley in 1849.

The impassable barriers and relentless death-traps have become known, the roads and trails have been charted, and the wayfarer knowing his danger avoids them.

The roads bnilt by man are constructed to satisfy the demands

*Address delivered October 5th, 1924, in the Tabernacle, Salt Lake City, Utah, at the Ninety-fifth Semi-annual General Conference.

of his environment. Over them he carries his commerce; they bring into close relationship remote communities and add greatly to his pleasure, convenience and comfort. They have become so well defined that they may be traveled with perfect safety and confidence, for from the starting point to our destination the way is plainly marked, though it takes us to the other side of the world.

There is one road which the great majority of mankind have never, as yet, cared to follow, notwithstanding the fact that the destination to which it leads is more desirable than any other. Since the earliest period of the existence of man, so far as we have record of his existence, the way has been plainly marked, and the destination to which the road leads well understood, but men have said: We will not walk therein.

Since the beginning of time, as we count it, men have shown by their works, that from the influences and teachings of the remote past, the conviction has prevailed that birth into this life is not the beginning of the existence of man, nor is death the end of it. The people of the world, whether civilized or savage, so far as my personal observation and study enable me to judge, have always found some outward means of expression, by which their faith in the invisible is shown. It may be by worship of the forces of nature, the sun, the moon or stars, or they may bow down to images of wood or stone or gold. In whatever form, this worship is but the expression of faith in the intangible forces in which man believes and to which he acknowledges his debt of allegiance and service.

I know of no great nation of antiquity which did not have, in connection with its system of civil government, a code of ethics which embraced in its doctrines, and had for its purpose, the ends which we moderns seek in the various forms of religion which we believe in and practice. The perpetuity of the various forms of government which prevailed was dependent, as all governments are, entirely upon the ethical or religious faith and practice of the people, for, if we are to judge by the history of the past, without the higher ideals of ethical life applied in the administration of civil affairs, no nation can long survive.

The earth on which we dwell was designed by the Creator to be the home of man; and, for the benefit and blessing of His children, the Lord plainly marked the path or way in which they should travel. He taught them that, being the Framer of the universe, and Father of the spirits of all men, holding dominion over the earth and all that pertains to it, that we, in appreciation of the blessings which we enjoy should acknowledge our obligation to the Giver by obedience to His will and reverence to His laws.

We know that our sojourn in this life is but transitory, that we must pass from mortality, and the Lord has taught us by observance of certain simple laws which He has given, or by traveling

in the road which He has marked out, we may find our way back into His presence, where, if our conduct in mortality justifies, we shall be crowned with glory, immortality and eternal life.

We have but limited knowledge of the hand-dealing of the Lord with the antediluvian people, but sufficient is preserved to show that, notwithstanding the fact that He sent prophets among them, who warned them of the judgment to come, because of their transgression, they refused to listen, the result being that when the flood came they perished in their sins.

One would suppose that the dreadful experience through which these people passed would have been sufficient to have impressed the sons of Noah, who were among the survivors, that they never would have forgotten, but it was a short time after they became established on the banks of the Euphrates and Tigris when they had so far forgotten their obligation to the Lord, their Father and Deliverer, that in His anger He confounded their language and scattered them abroad on the face of the earth.

It was at this time that an event occurred which is of great importance to us, the people who are permitted to live in this, the greatest dispensation of the history of the world, in this land which is choice above all other lands. Foreseeing that the people of Babylon and Nineveh would not repent of their wickedness, and return to His service, the Lord took a small company from the great tower which was in course of construction, and under the leadership of inspired men brought them to occupy this land which we now occupy.

(TO BE CONTINUED).

OUT IN THE FIELDS WITH GOD.

THE little cares that fretted me,
I lost them yesterday
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—AUTHOR UNKNOWN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, DECEMBER 4, 1924.

EDITORIAL:

THE "MORMONS" BUSY AGAIN!

PERIODICALLY, it appears, the Press of Great Britain indulges in a favorite pastime of discussing the "'Mormon' menace" that "threatens the country," and the time has now rolled around for another outbreak. Heretofore, in such discussions, great pains have been taken to "expose" the dangers lurking in the activity of the Elders, and the public is presented with all sorts of concocted inconsistencies to foster the gross ignorance that prevails regarding Utah and her people. In the present outbreak, however, which has for one of its centers Bradford, Leeds and the immediate vicinity, the articles dealing with the "Mormon" subject are for the most part fair and friendly to this derided people. Only a few editors persist in exhibiting their spleen against the "Mormons," but even they, in the face of the changed public opinion have been forced to modify some of their earlier extravagant statements.

Fortunately for the Church, the present outcry in Yorkshire came at the time of the Leeds semi-annual conference, so that a large attendance was assured at all sessions. In addition, the granting by the Bradford Corporation of the Feversham Street Baths for a baptismal service the day preceding the conference resulted in a wide discussion as to the wisdom of the Baths Committee in recognizing the Church of Jesus Christ of Latter-day Saints as a religious body.

Readers of the *Star* will be pleased to learn of the favorable turn of events during the days immediately preceding and following the Leeds conference.

In its issue of November 17th, one of the papers in Bradford launched a new campaign against the Church, mainly to arouse interest in a highly-fictitious serial story the paper was printing. In the meantime, the editor learned that the Corporation had granted permission to the Elders to hold a baptismal service in one of the municipal bath houses, and this provided him with an excellent excuse, as he saw it, to denounce the Latter-day Saints for all that evil-disposed men have accused them of since the Gospel was first preached in this country.

As an example of the falsehoods his paper is fostering, one news item was headed: "Baptismal Ceremony in Public Baths. But

All Doors Locked." Then the article goes on to explain that "unlike the baptismal services of every other church, the 'Mormon' ceremony is conducted behind locked doors."

But great must have been this editor's surprise, for the day after the baptismal service was held, dozens of newspapers throughout the kingdom carried write-ups of the ceremony, and a few even carried pictures of the ordinance being performed. Far from being a secret service, this baptism in Bradford, as with every other baptism held in the Church, was open to any who wished to attend, provided that the solemnity of the occasion was respected. Among the one hundred fifty or more spectators who witnessed the ceremony were several representatives of the Press and other interested persons, not members of the Church.

President James E. Talmage spent a few days in Bradford and Leeds profitably interviewing the editors of the papers published in those cities, with the result that fair and friendly articles were immediately forthcoming. The only editor whom he was unsuccessful in meeting was the one who was the instigator of the vicious publicity, he being away from his office on account of illness. However, a few days previous he had promised to publish a reply to the attacks made against the Church, consequently President Talmage submitted a letter, and this was printed substantially in its entirety. Among other things, it proclaimed:

"As to the doctrines of the Church of Jesus Christ of Latter-day Saints, we invite the fullest investigation, confident that such will demonstrate the Christian character of every tenet, precept and practice. A concise summary of our fundamental teachings is presented in the codified 'Articles of Faith.' An analytical and fairly comprehensive treatment of them is given in the book: 'A Study of the Articles of Faith,' copy of which I respectfully ask you to accept with the author's compliments.

"Most solemnly I affirm that the sensational stories of sinister motive in the missionary labors of our Elders in the work of the Church in its entirety are wholly and unqualifiedly false. Our missionaries are instructed to deliver their message in the most considerate manner, refraining from all attacks upon other churches, or denunciation of the beliefs of individuals.

"They admit to membership no person below legal age without the full consent of parents or guardians; and under no conditions may a married woman be baptized without the consent of her husband.

"Fair investigations will demonstrate beyond all question that the stories periodically published by sensational writers, to the effect that the Church or its officers are trying to induce women to migrate to Utah or any other place, are absolutely without truth. . . .

"It is a fact, which some day the public will recognize as now

the members of the Church well know, that chastity and virtue are held to be basic qualifications for membership in the Church, and the transgressor is dealt with by the law of the Church, which seeks to unite justice and mercy in all its operations. Every effort is made to save and reclaim; but without sincere repentance and reformation the known violator of these requirements can not be held in fellowship."

As a result of the interviews, reporters of the newspapers in the Bradford area were in attendance at every session of the conference, and most favorable reports were carried in the issues appearing the day following. The papers gave liberally of their space and faithfully reported the true nature of the Latter-day Saints as exhibited in the conference. One of the Elders in his address devoted the greater part of his time to refuting allegations which had been made against the Church, and the papers freely quoted his refutations. As a concluding remark to an article dealing with the conference, one reporter says: "It is only fair to state that there was nothing in any of the services to which anyone could object, except on theological grounds."

But pleasing though these occurrences were, one of even greater significance came Monday night, when by invitation, President Talmage and President John E. Wahlquist of the Leeds conference met the Bradford Committee on Baths, and there an opportunity was given to explain the truth about the Church. How successful the outcome of the hearing was can be judged from the newspaper headlines the next morning, which announced: "'Mormons' Win. To Have Continued Use of the Baths" and "Victory for 'Mormons.'"

One of the papers reports: "The Church of Jesus Christ of Latter-day Saints once more has been recognized by the Baths Committee of the Bradford Corporation as a religious body which is entitled to the consideration expected from that committee by other religious bodies.

"That is the effect of a resolution adopted by the committee yesterday by 9 votes to 2, and couched in the following terms:

"'Resolved, that after hearing the explanation given by representatives of the Church of Jesus Christ of Latter-day Saints, and giving very careful consideration to the matter, this committee affirms its previous resolutions, now reported, sanctioning the holding of baptisms by the local branch of the Church in one of the Corporation swimming baths.'"

To say that this favorable turn of affairs is gratifying to members of the Church generally is to state an obvious fact. One editor succinctly expresses it: "There will be rejoicings in Utah!" He might well have added: and among the Latter-day Saints in the whole world. But the rejoicings are not, as he intimates, triumphant exultations because of a victory scored, but rather thanksgivings to God that at last the prayers of the members of

the Church have been heard and some editors are now inclined to portray the Latter-day Saints as they really are.

In humility and thanksgiving to Him, we commend the action of the Bradford Committee and the several newspapers of that area. Honest editors are seeing that what has heretofore passed about the "Mormons" are serious and vicious contortions of the truth.

Is it too much to hope that the dawn of a new era is here when the honest men and women of Great Britain will see the Latter-day Saints as the virtuous, God-fearing people they are and not the degraded persons that hired calumniators have pictured them to be?

G. Martin Hopfenbeck.

MINUTES OF THE BIRMINGHAM CONFERENCE.

The Birmingham semi-annual conference convened November 16th, at Handsworth, Birmingham. There were in attendance, President James E. Talmage, Sister May Booth Talmage and Elder Rulon H. Sanders from Liverpool, Elders Ianthus L. Richards from Nottingham, Reed M. Ogden from Bristol and John A. Orme from the Swiss and German mission and President Joseph E. Tillotson and all the traveling Elders of the Birmingham conference. President Talmage presided over and President Tillotson conducted the various sessions.

The first session commenced at 10: 30 a.m., by the congregation's singing, "In Our Lovely Deseret." Brother George E. Hunter offered the opening prayer. The sacramental hymn was, "'Tis Sweet to Sing the Matchless Love." Beatrice Jackson led the congregation in repeating the sacrament gem. The sacrament was administered by Elders Marcellus R. Clark and Thomas S. Griffiths, assisted by Brothers Bernard V. Green, Clarence G. Linnett and Frederick G. Mustoe.

The Handsworth choir rendered the anthem, "Who Are These Arrayed in White?"

A program, proclaiming the Restored Gospel a measure of supreme service, was rendered by representatives from the various branches of the conference. Recitations, essays and songs were given, illustrating that the Gospel of Christ is restored, that it provides for supreme service and that members of the Church of Jesus Christ of Latter-day Saints will serve nobly in spreading its principles. Those taking part were, Gertrude Griffin, Walter A. Edwards, William H. Dixon, Jr., Lorenzo and Leslie Dunn, George E. and William H. Hunter, Mabel Hartopp, Lucy Nightingale, Edna Makin, Doris Moore, Nellie Timmins, Jackie Ward, Ronald Joseph, Winifred Morris, Gwendolyn Jevons, Muriel Hunter, Gladys Harper, Evelyn Morgan and the Handsworth children.

President Talmage expressed his appreciation for the opportunity to witness the children's program. He related that as a boy he attended a mission Sunday-school in England. President Talmage commented on the royal nature of man's birth—that man is really the child of God. He explained that as children of God, men should watch to see that their manner of living is becoming children of God. President Talmage expressed his hope that each one present would make the most of his opportunities in life.

Elder Rulon H. Sanders explained that the Sunday-school sessions of the conference are highly instructive. On such occasions, he said, children teach grown people. Much can be learned from the children, the speaker affirmed. Elder Sanders related the parable of the talents and said that Sunday-school children are using their talents.

Sister Talmage illustrated, by reference to a poem that was rendered on the program, that the extent of service is always an index of love. Sister Talmage spoke of the unbounded possibilities for service in the Church. The speaker discussed the Bee Hive organization, the Relief Society, the Mutual Improvement Association and the Primary Association as means of personal development.

The congregation sang, "True to the Faith." Brother Charles Collins pronounced the benediction.

Immediately following the first session, Sister Talmage met with the Relief Society sisters. Members of each branch reported on the work accomplished therein. Sister Talmage offered helpful instructions, advising mutual distribution of work and responsibility among all sisters.

The second session commenced at 2:30 p.m. The opening song was, "Joseph Smith's First Prayer." Brother John B. Ward offered the invocation. The Handsworth choir rendered the anthem, "O Love the Lord."

Elder Kenneth R. Curtis, the first speaker, testified that there is a true and living God who has revealed Himself in this day as He has done on certain occasions in the past.

Elder Marcellus R. Clark reported that missionary work is progressing in Ireland. He spoke of the universality of the Spirit of the Lord—that it is ever present where the Lord's people are. The Spirit teaches the true elements of character and leads one to eternal life, he declared.

Elder Thomas S. Griffiths outlined historic events incident to the coming of the Savior in the meridian of time. The speaker testified that the Gospel of Christ is restored and that to-day is the period just before the second coming of the Savior.

Elder John H. Smeath explained that eternal progression is a vital principle of the Church of Jesus Christ of Latter-day Saints.

Elder Lester D. Hovey pointed out the divine mission of Jesus

Christ as a supreme example of unselfishness. Love finds complete expression through unselfishness and service; and the Restored Gospel of Christ is just such an expression, the speaker declared.

Elder Joseph L. Muirbrook asserted that by yielding obedience to the divine principles of Christ, eternal life is assured. He quoted Scripture which points out that knowledge of God comes through obedience to His laws.

Sister Edith Dyson rendered a vocal solo.

Elder Dan A. Hickman declared that peace will come to the world when mankind can sincerely say: "Our Father which art in heaven." The speaker explained that humility, unselfishness and service are requisite to approach the Eternal Father in sincerity.

Elder Ellis L. Rees explained that all actions are of far-reaching effect. He illustrated that integrity and consistency should ever abound in the character of members of the Church.

Elder George T. Harrison discussed the order of receiving authority. Referring to the Bible, he cited instances of divine calling. The speaker testified that through the Prophet Joseph Smith, authority has been duly established on the earth in this day.

Elder Alvah N. Stout declared that all men will be rewarded according to their works. In closing, he testified that the Gospel of Christ has been restored.

Elder David H. Newman said he feels that the world needs more kindness and charity. He declared that the Savior came in fulfillment of prophecy.

Elder Morgan Hawkes said that the missionary system of the Church illustrates a faith that is not without works. He said he is receiving great satisfaction from missionary work.

Elder Leland N. Wight asserted that truth is the foundation of character. He illustrated that constant repetition of truthful deeds will leave a permanent impression.

President Talmage explained by an appropriate illustration that every Latter-day Saint has assurance within himself that the Restored Gospel is true. The speaker related Peter's testimony of the Christ and said that such a testimony comes by revelation and is not dependent upon another person's acts or testimony. President Talmage declared that a true testimony is a personal matter, resulting from individual effort and revelation.

The congregation sang, "Redeemer of Israel." Prayer was offered by Brother John M. Makin.

The evening session commenced at 6:30 by the congregation's singing, "Come, O Thou King of Kings." Brother Norman Dunn offered the invocation. Sister Lucy Nightingale rendered a vocal solo.

The general authorities and the mission and the conference officers were presented and unanimously sustained.

Elder John A. Orme reported the progress of the work in the Swiss and German mission. He quoted statistics illustrating the great extent of the work that is being accomplished in that mission. The Great War, he said, opened up the way for the preaching of the Restored Gospel.

President Joseph E. Tillotson averred that the great work resulting from the mission of Joseph Smith provides for an ideal life. He illustrated that it takes time for the world to assimilate great truths. For this reason, he said, the world has been reluctant to receive the Restored Gospel. President Tillotson declared that the Gospel affords absolute security against calamities and that some day the world will recognize the message in its true significance.

The Handsworth choir rendered the anthem, "Send Out Thy Light."

President Talmage clearly explained that it is necessary to know something of God before intelligent worship is possible. He declared that men are the children of God and have inherited some royal, Parental characteristics. In forceful language and expression, the speaker recounted the revelations of God to man, showing how for a time man had true knowledge of God and was prosperous and then how Satan interferred and idolatry with incident calamity crept in. In the meridian of time, the speaker declared, the Savior appeared on earth as a revelation of the Father—but only to be succeeded by a great apostasy. In these latter days, President Talmage testified a new, complete and pure message has come to the earth in fulfilment of the prophecies of old. The message, he asserted, is a message of faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost.

Elder Rulon H. Sanders read from the third chapter of Acts an account of a miracle performed by Peter. He compared this with some of the healings that are professed to be made in certain cathedrals of the present time. Elder Sanders said that there are imitations in various walks of life. He urged the members to strive for genuineness—to be Latter-day Saints indeed, and to uphold that which is good.

Sister Talmage stated that true Latter-day Saints can not be selfish. They are self-sacrificing and willing to serve, and want to share their important message with the people of the world, she said. Sister Talmage illustrated how opportunities may be made to assist in spreading the principles of the Gospel.

The closing hymn was, "We Thank Thee, O God, For a Prophet." Brother John M. Joseph pronounced the benediction.

ALVAH N. STOUT, Conference Clerk.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Handsworth (Birmingham conference) the 15th ult. One candidate was baptized by Elder Marcellus R. Clark and confirmed by President Joseph E. Tillotson.

Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for their homes, Friday, the 28th ult., per s.s. *Montlaurier*: Ernest K. Freckleton and Richard M. Burgoyne.

Branch Reorganization.—The Derby branch (Nottingham conference) was reorganized November 23rd. Elder Boyd H. Ririe was sustained as branch president to succeed Elder Rudger C. Atkin who has been honorably released to return home.

Socials.—The Wigan branch (Liverpool conference) held a farewell social the 12th ult., in honor of Elder John H. Holden who has been transferred to the Nelson branch. The Saints and friends presented Elder Holden with a set of stainless knives and forks as a token of love and appreciation.

A farewell social was held at Nottingham the 12th ult., in honor of Elder Sidney J. Nebeker who has been transferred to the Liverpool conference. An enjoyable program was rendered by representatives from the various branches of the conference. The guest of honor was presented with a token of remembrance from the Elders, members and friends of the conference.

Union Meeting.—The monthly union meeting of the local Priesthood and the officers and teachers of the Birmingham conference convened the 15th ult. There were in attendance President James E. Talmage, Sister May Booth Talmage and Elder Rulon H. Sanders from Liverpool, Elders Ianthus L. Richards of Nottingham, Reed M. Ogden of Bristol and John A. Orme of the Swiss and German mission and President Joseph E. Tillotson and all the traveling Elders of the Birmingham conference. Each branch gave comparative reports showing that progress is evident in nearly every respect. Sister Talmage emphasized the importance of harmony among members of the Church. Elder Sanders discussed the qualities of a teacher and leader. President Talmage gave many important instructions. He recommended, as a slogan or governing principle that each person strive to become better day by day.

Meetings of Traveling Elders.—President James E. Talmage met with the traveling Elders of the Birmingham conference the 17th ult. In attendance were Rulon H. Sanders of Liverpool, Elders Ianthus L. Richards of Nottingham, Reed M. Ogden of Bristol

and John A. Orme of the Swiss and German mission and all the traveling Elders of the Birmingham conference. Each Elder reported on his labors. Elder Sanders pointed out several characteristics of a gentleman. President Talmage emphasized the need of preaching the Gospel to men. He urged the Elders to endeavor to secure maximum distribution of the Book of Mormon.

A special Priesthood meeting of the traveling Elders of the Welsh conference was held at Cardiff, the 22nd ult. Plans were presented for the opening of new fields, and a definite course was adopted to accomplish this work. Each Elder expressed a strong desire to renew his efforts in promulgating the Gospel. President Lewis F. Hansen presided over the meeting.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 29th ult., per s.s. *Montcalm*, and have been assigned as follows:

For the British mission—

Cecil B. Crane, Riverton, Utah, to the Liverpool conference.

John D. Hansen, Richfield, Utah, to the Scottish conference.

Charles L. Johnson, Salt Lake City, Utah, to the Welsh conference.

George C. Mann, Woods Cross, Utah, to the Welsh conference.

For the French mission—

Walton K. Hall, Salt Lake City, Utah.

Paul D. Miller, Salt Lake City, Utah.

Weldon W. Taggart, North Ogden, Utah.

For the Swiss and German mission—

Ralph G. Cutler, Salt Lake City, Utah.

Carl W. Hein, Vernal, Utah.

Van E. Heninger, Ogden, Utah.

Albert S. Hutchings, Springville, Utah.

Russell F. Rodgers, Salt Lake City, Utah.

Alva J. Johanson, St. Anthony, Idaho.

Daniel L. Romrell, St. Anthony, Idaho.

Clyde F. Squires, Salt Lake City, Utah.

Preston A. Watkins, Brigham City, Utah.

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